



COP30 DEMANDS

Women and Gender Constituency:
Latin America and the Caribbean

November 2025

INTRODUCTION

COP30 takes place in a region that spans from the mountains that embrace our Indigenous Peoples to the coasts, where the sea whispers stories of resistance, from the neighborhoods that rise with community kitchens to the fields where both corn and hope germinate. COP30 occurs in a context of climate emergency and increasingly violent, coordinated, and financed anti-rights actions by white supremacy against the bodily autonomy of women and gender-diverse people, particularly racialized ones from the South, while anti-immigration policies spread, undermining the integrity of migrants, refugees, and displaced people.

We recognize, from Haiti's leadership in abolishing slavery in the region to Palestinian resistance against apartheid and genocide, the same cry for freedom that resonates in our mountains, the same thirst for self-determination that we defend when we say that our bodies and territories are not for sale. The liberation of our peoples is part of the same struggle against a system that feeds on criminalization, occupation, and militarization to continue concentrating power and wealth.

At a crucial moment in planetary history, feminists from the Latin America and Caribbean region raise their voices for system change, because we know that the climate emergency is not neutral: it is not a product of one crisis and to understand it one has to embrace the intersectionality of our struggles, you have to appreciate and factor in gender, race, indigeneity, and class, among others.

Our region, wrapped in the greatest biodiversity on the planet, has become a racial sacrifice zone for a capitalism that does not speak the language of dignity when it comes to extracting, exploiting, and devastating. The hands that plundered our rubber, our bananas and our oil are the same ones that today impose projects on us in the name of corporate transition that only benefit a few, while condemning our territories and our bodies to be bargaining chips in the global carbon market. Our ancestral lands become toxic dumps, craters of reddish soils bathed in mercury, carbon sinks so that the Global North can continue consuming without limits.

Across the region, we are seeing the faces of the Afro-descendant woman who sees how drought destroys her crops, the gaze of Indigenous children who observe how mining poisons the body of water, and the pain of the peasant woman who must migrate from her dreams because of agrochemicals that poison the seeds of life.

The imperialist chains of dependence condemn us to be the eternal pantry of raw materials. At the same time, they destroy the planet and suck every resource we have as part of the debt traps forced on our countries and territories. The global cartel of exploitation of labor puts a cheap price on our time, skills, and knowledge, exhausting us in the artificial race to a "success" - a

nicely packaged imported idea of progress, and prosperity underneath it, fuelling greed and destruction of the planet.

Understanding this exploitative reality is a step towards bolstering our collective power. We are the guardian force of knowledge that has kept forests alive when machines sought to cut them down; we are those who have practiced agroecology when it still had no name, and we are those who weave networks of community care while the system renders us invisible. Our grandmothers knew what science confirms today: that there is no possible future without justice, that there is no sustainability without ecosystem interdependence, that there is no planet B for those beings who already live on the margins of the planet we now inhabit.

This regional vision reflects the collective work of leaders who unite to defend life in all its forms. At COP 30, we carry the voices of our territories nourished by our resistances. We speak from the territories, communities, and islands of the global South countries, calling for international solidarity to build a world where life is the center and not opulence; where buen vivir replaces capitalism's version of success at the expense of our communities and sister species.

This is our cry, this is our voice in resistance!



WHO MAKES UP THE GROUP OF THE LATIN AMERICAN AND CARIBBEAN WOMEN AND GENDER CONSTITUENCY (LAC WGC)?

We are activists, collectives, women's organizations, diversities, LGBTQIAP+, women from the urban, rural and peripheral areas, migrants, persons with disabilities, children, youth, Indigenous Peoples, Afro-descendant peoples, pluricultural and multiethnic communities, campesinas, defenders who care for life, who fight for the defense of our territory from the Anahuac of North and Central America to the Abya Yala of Tierra del Fuego.

We are the voices of a region that has seen flow through its open veins not only the gold and silver that enriched distant empires, but also the blood of those who defended and continue to defend life in all its forms.

OUR RIGHT TO THE LAND, OCEANS, AND THE DIGNIFIED FIGHT TO DEFEND IT

Latin America and the Caribbean [is one of the planet's richest region](#) in biological diversity, home to 40% of global biodiversity. In the region, indigenous communities safeguard 80% of the world's biodiversity, and 36% of the remaining intact forests are in their territories. It is also the deadliest region in the world for those who defend life and ecosystems. People who defend their territories and work to preserve the balance of ecosystems are exposed to serious consequences, including violence, persecution, criminalization, and murder. It is unjust that we bury [146 environmental defenders killed in 2024](#) around the world, with 81% of those murders concentrated in our region.

The context of this systematic violence is intertwined with deep historical injustices that demand reparations. As a region, we face the most severe impacts of climate change—loss of territory, extreme events, displacement, and livelihood disruption—without having contributed significantly to the cause of this crisis. Therefore, **climate reparations are not charity or voluntary cooperation: they are a fundamental right, recognized by international law.**

It is in this devastating context that civil society has promoted the Escazú Agreement as a critical tool to achieve a healthy environment for present and future generations in the medium term. By linking the Escazú Agreement to climate reparations, a powerful space opens to strengthen community struggles and advance toward historical justice. Through the rights of access to information, public participation, and justice established by the Escazú Agreement, communities can rigorously document the damage and losses caused by climate change, demand redress for these impacts, and actively participate in defining policies and measures that affect their territories. Escazú provides a legal framework that supports these demands and recognizes the role of those who defend the environment, guaranteeing safer conditions for their work. In this way, the agreement serves as a bridge between territorial struggles, state obligations, and international mechanisms for redress, thereby strengthening the right of communities to remain in their territories in dignified and safe conditions.

For many Indigenous, Afro-descendant, peasant, and coastal communities in Latin America and the Caribbean, defending their territory is a daily practice that includes protecting rivers, forests, mountains, mangroves, and all the forms of life that sustain them. These communities not only care for nature: they are guardians of the planet, preserving and sharing ancestral knowledge from one generation to the other.

Territories have the right to a healthy environment; they have the right to have the damage repaired in a manner that suits their needs, rather than being imposed upon them.

JUST, FEMINIST, AND SOVEREIGN TRANSITIONS

Latin America and the Caribbean have been chained as the pantry of minerals, fuels, food, and export products to supply the unbridled consumption of the Global North. This is a consequence of illegitimate debts in foreign currencies, conditionalities, and structural adjustments that plunder the wealth of territories, the time and labor of their peoples. At depth, almost invisible, these imperialist and capitalist dynamics are sustained through the exploitation, precarization, and non-remuneration of domestic and care work—of life and ecosystems—carried out by women and gender non-conforming people, particularly racialized, Indigenous, and migrant women who inhabit the geographies of the South.

From the region, we challenge the imposition of hegemonic models of corporate transition that respond to capital interests, defining minerals that turn out to be 'critical' and 'strategic' for the security and electrification of the North, categorising territories of high spiritual and ecosystem significance into "[empty spaces](#)" to be exploited and degraded into racial sacrifice zones.

Just transitions from a structural and intersectional feminist perspective challenge the paradigm of economic growth and exploitative labor regimes, while calling for transitions grounded in care and aimed at achieving agricultural, energy, technological, and economic sovereignty.

A feminist just transition creates the social and political conditions for participation, justice, and ecological restoration, in which access to energy is democratized, particularly for historically excluded communities. This includes mechanisms and processes that guarantee human rights, gender equity, and the rights of Indigenous and Afro-descendant populations, including the right to Free, Prior, and Informed Consent (FPIC).

We call on governments in the global North to prioritize the cancellation of unjust debt, promote demilitarization, ratify the Fossil Fuel Non-Proliferation Treaty, and join the call for international solidarity by imposing a global energy embargo on Israel.

DEMILITARIZATION OF BODY-TERRITORIES

The impacts of the militarization of territories, justified in the name of 'imperial conservation', mineral extraction, and the securitization of strategic geographic areas for 'development' to serve the private economic interests of the Global North, have triggered socio-environmental conflicts across the region. It feeds colonial extractivism, patriarchy, and imperialism, perpetuating a continuum of violence and socioeconomic exclusion on the bodies-territories (cuerpos-territorio), particularly of racialized, peasant, and Indigenous communities. This has led to the normalization of the militarized presence and influence of both legal and illegal armed actors, criminalizing and stigmatizing territorial defense, particularly by women and their collective and community-driven efforts across Brazil, Colombia, Ecuador, and throughout Central America, to name a few.

At the same time, the environmental impact of the military industry is concealed, an industry that generates direct and indirect CO₂ emissions representing more than 5 percent of the total annual greenhouse gas, more even than the aviation and shipping industries, making it the fourth most significant source of emissions after the United States, China, and India.

It is crucial that Member States and international bodies, including the United Nations Framework Convention on Climate Change, adopt concrete, practical actions and measures to ensure greater transparency and accountability from the Military Industry regarding its CO₂ emissions. Without this, a significant gap will persist in achieving the goals of the Paris Agreement under the Nationally Determined Contributions.

From the LAC WGC, we call for divestment from the military industry, which invests trillions in territorial securitization under the guise of environmental protection, generates displacement, land grabbing, maritime conflict, and stigmatizes civil resistance, among other adverse impacts. We demand that Member States establish effective mechanisms for civil society participation, particularly for women, land, and environmental defenders, and guarantee protection and security, including affirmative measures for defenders, beyond militarized solutions that place their lives at even greater risk.

SEXUAL AND REPRODUCTIVE HEALTH RIGHTS (SRHR)

The multiple forms of discrimination and ongoing displacement in Latin America and the Caribbean create a chain of vulnerabilities that disproportionately affect the sexual and reproductive health and rights of women and girls. This reality is exacerbated in the region by human trafficking related to the smuggling of migrants, which often occurs within national borders. Migrants seeking to overcome socio-political, environmental, and economic challenges frequently face systems of sexual exploitation and forced labor, with women and girls at greater risk of gender-based violence and trafficking.

The impacts of climate change, coupled with austerity measures resulting from illegitimate debt, exacerbate gaps in social protection guarantees, public service provision, health infrastructure, and care programs for people who have suffered different forms of abuse. For girls and women who are displaced and living in humanitarian settings, lack of access to SRHR services is among the multiple causes of death. Caribbean Small Island Developing States (SIDS) face unique vulnerabilities, with rising sea levels contaminating water sources and extreme weather events repeatedly disrupting fragile health systems in general and SRHR in particular. For undocumented migrants, legal status further restricts access to essential SRHR services.

Our vision requires that NDCs, NAPs, and climate action integrate SRHR as a key consideration by delivering comprehensive sexuality education, access to sustainable period products for those vulnerable to period poverty, and dignity kits that include access to water, sanitation, and hygiene (WASH). We call for healthcare "firewalls" protecting undocumented women and girls when accessing SRHR services, and enacting safe shelter policies combating violence and discrimination when accessing services. Connected to the above, the health sector must make a concerted effort to research and reduce climate-induced diseases and illnesses, integrating mental health and trauma support into climate response, especially for women and girls disproportionately affected by disasters.

Training for Parties on the sensitivities of LGBTQ+ people and persons with disabilities is required to enhance and prioritise the collection of disaggregated data towards a better understanding and response to the differentiated impacts of climate change on SRHR across intersecting identities, particularly in countries where marginalized communities face criminalization.

NO TO FALSE SOLUTIONS

Framed by the rhetoric of “climate neutrality” to achieve the fallacy of ‘net zero emissions’, and justified in the name of ‘imperial conservation’ new technologies and mechanisms have proliferated. These are marketed as positive offsets, which, in reality, are unproven and potentially dangerous distractions. Carbon markets, nature bonds, carbon capture and storage, the expansion of monoculture tree plantations as carbon sinks, nuclear, hydroelectric, or agro-fuel-based energy, so-called natural gas, waste incineration, and geoengineering, among others, act as smokescreens that create opportunities to expand capital accumulation and benefit large transnational corporations through greenwashing.

Communities and activists have recognized these dangerous distractions as false solutions, as they operate under a logic of carbon colonialism that turns our territories into zones for compensation, allowing industrialized countries to avoid their real responsibilities for emission reductions. Net-zero targets are a license to “emit now and pay later,” forcibly displacing local, Afro-descendant, and Indigenous communities from their ancestral lands and water bodies, and violating our collective and individual human rights. Carbon projects invade our communities, criminalizing our resistance while delegitimizing governments of the Global South for failing to comply with “commitments” made under conditions of dependency.

As people of the South, we demand the immediate removal of these false solutions from the repertoire of climate actions, as well as the establishment of rigorous audits of carbon projects that are invading our communities, violating human, collective, and nature rights, whether from regulated or unregulated markets, and cases of “carbon piracy” to be identified and addressed. Industrialized countries must commit to real reductions within their own countries and stop using offset mechanisms to subordinate our countries through conditional funds that place our territories into speculative markets.

We uphold the real solutions that our peoples are already implementing: anti-extractivist struggles, peasant agroecological farming that achieves food sovereignty without fossil agrochemicals, and collective conservation that protects ecosystems as homes for human and non-human beings, not as carbon sinks. These popular and democratic alternatives do not commodify nature's functions; they strengthen the social fabric, challenge colonial patterns, and are grounded in care and relationships of eco-dependence, distributing benefits to all who participate in the construction of dignified and sustainable futures.

JUST AND FEMINIST CLIMATE FINANCE

Climate finance must become an instrument of justice, autonomy, and historical reparation, including the cancellation of illegitimate debts and accountability for environmental and social harms. It is not only about mobilizing financial flows, but also about reallocating them in accordance with the principle of care and reversing an extractivist model that continues to suffocate the countries of the Global South.

These resources cannot remain trapped in bureaucratic schemes or subject to market logics. We reject the corporate capture of climate finance, which promotes false solutions that primarily serve to generate profits for the same actors responsible for the climate crisis. We also reject debt mechanisms in the context of climate finance that lead to austerity policies and disproportionately affect women in all their diversity by weakening public social investment.

Leadership in the use and management of these funds must rest with the communities most affected, recognizing Indigenous, Afro-descendant, peasant, youth, and diverse women as political actors rather than mere beneficiaries. These funds must reach directly, fairly, and swiftly those who sustain life in the territories, strengthening the already existing community-based solutions in response to the climate emergency. This requires creating direct access windows in international funds, free from intermediaries that dilute or condition resources.

In a context where women, in all their diversity, bear the unpaid costs of the climate crisis through their care work, climate finance discussions must shift to recognize, compensate, and redistribute these burdens.

It is necessary to guarantee transparency and accountability through feminist monitoring mechanisms, with indicators that integrate gender, race, class, and territory, and with participatory processes to define investment priorities at every stage of funds' implementation. In addition, there is an urgent need to invest in strengthening local capacities, with political and technical training in international financial mechanisms so that communities can access them and exert real influence in global spaces.

The democratization of climate finance requires that financial resources be translated culturally, politically, and linguistically, ensuring community ownership and control. It also demands binding legal frameworks anchored in human rights that go beyond voluntary standards and ensure that financing is fair, traceable, and oriented toward life, not profit.

BIODIVERSITY

We denounce corporate 'greenwashing' and profitability, which enables deforestation and soil burning for the expansion of monocultures, ocean pollution and acidification, mining of "strategic" minerals, biofuels, and hydroelectric megaprojects that destroy ecosystems and violate the rights of women and peoples. We question the imposition of protected areas that expel Indigenous and Afro-descendant peoples from their ancestral lands, ignoring that it is these peoples who have historically safeguarded biodiversity. The defense of biodiversity in our region cannot be subject to corporate interests or the commodification of nature.

We demand that biodiversity be recognized as the common heritage of peoples and not as a financial or speculative resource. Women, dissidents, Indigenous, Afro-descendant, and peasant communities, as well as youth, have sustained the protection of ecosystems and species through our knowledge, community practices, and cosmovisions, despite the impacts of extractivism and climate change.

We demand that Free, Prior, and Informed Consent be guaranteed in any initiative that affects territories and that extractivist and agroindustrial megaprojects be prohibited in areas of high biodiversity.

We demand the establishment of direct financing mechanisms, without corporate intermediation, for local conservation initiatives led by women, youth, and communities, prioritizing community management and ecofeminist models that ensure the continuity of life in the face of the climate and ecological crises.

ADAPTATION

The climate crisis is already taking lives across the globe. Mitigation commitments are not being met, leaving entire communities vulnerable to loss and damage. However, Latin American and Caribbean women and LGBTQ+ people have a deep historical context of building resistance and adaptability, from which decision-makers, negotiators, and much of the global community can learn and act. COP30 presents an opportunity to make adaptation decisions centered on a gender- and community-based approach, thereby strengthening our territories in the face of the current ecological and social emergency.

Over the years, it has become evident that Global North countries have weakened this issue and the negotiations surrounding it, avoiding serious discussion of the needs of the Global South and the responsibilities they bear toward it. It is time to advance the Global Goal on Adaptation (GGA), which includes the voices of those who work daily from their territories and frontlines to build a better world.

We call for the UAE-Belem Work Program on Indicators to measure disaggregated data. The final list of core indicators must be measurable at the global level, with sub-indicators that consider local contexts and recognize all biomes as essential to maintaining a balanced climate. These must integrate ancestral and local knowledge as valid forms of adaptation and wisdom.

Finance Indicators should be able to measure all adaptation funding established at the national level, as applicable globally. In the implementation plan for the Indicators, it is essential for non-party stakeholders, including but not limited to gender groups, youth, migrants, people with disabilities, Indigenous Peoples, local communities, and Afrodescendants, to be included in decision-making at the planning, national policy, and implementation level for the tracking and integration of the indicators.

We call on COP30 to establish a new subgoal for reaching ambitious Adaptation Finance. This goal should not only be quantity that meets the well-determined scale for adaptation finance, but the quality of finance is essential to reaching Latin America and the Caribbean.

AGRICULTURE AND FOOD SOVEREIGNTY

Food sovereignty in Latin America and the Caribbean is sustained by Indigenous, Afro-descendant, and peasant women, as well as rural youth, who, with native seeds, ancestral knowledge, and agroecological practices, have fed our peoples in harmony with their territories. For us, it is not just about access to food, but about the right to decide what to produce, how to cultivate it, and how to consume it in connection with land, water, and nature. However, the climate crisis and the agroindustrial model threaten this foundation of life: droughts, floods and plagues reduce the production of traditional crops, increasing chronic and acute malnutrition, especially in girls, boys and elderly people; monocultures and agrochemicals displace family agriculture and precarize women's work; the introduction of hybrid and transgenic seeds erodes community exchange and safeguarding systems; and land and water grabbing forces migrations that overload women with agricultural, domestic and care tasks.

People resist with family and community gardens, the recovery of native seeds, urban agriculture, solidarity kitchens, and the defense of water and rivers against monocultures. Agriculture and food are, therefore, a form of resistance and defense of territory. We reinforce that family agriculture, recognized in Bonn as a climate action strategy, must be protected and strengthened as a real solution.

Food sovereignty is a political right and a condition for climate justice: it demands feminist public policies that guarantee safe and equitable access to land, water, and financing; prohibit extractive and agroindustrial megaprojects that dispossess communities; recognize and protect defenders; and integrate youth, women, and diversities as decision-makers at all levels of food governance.

WATER

Water is life, a common good, and a spiritual territory for our peoples. In Latin America and the Caribbean, the climate emergency, together with the colonial extractivist model, is creating water scarcity and degrading water sources that sustain our communities. Prolonged droughts, more severe floods, and the overuse of water are compounded by the privatization and capture of rivers and watersheds by extractive industries and agribusiness. Access to water is increasingly unequal, shaped by factors of gender, race, and class.

Women and gender-diverse people, particularly Indigenous, young, Afro-descendant, peasant, and artisanal fisherwomen, bear the heaviest impacts: they lose livelihoods, face threats to their health, and suffer violence when they defend their water territories. Cases such as Mariana (2015) and Brumadinho (2019) in Brazil show how the collapse of mining dams destroyed entire ecosystems and left whole communities without water, without reparation, and without justice.

In the face of this reality, we affirm that the defense of water must be at the heart of climate justice. We call for tangible guarantees of water as a collective human right. We reject its commodification. This means prohibiting megaprojects in water-stressed territories, withdrawing investments from mining, hydroelectric plants, and fracking, and delivering justice and repair to the communities already harmed.

From a feminist and intersectional perspective, we call for policies that integrate ancestral and widespread knowledge in water management and that strengthen environmental education processes, recognizing their cultural, spiritual, and political value. To defend water is to defend bodies, territories, and the continuity of life against extractivism and coloniality.

RECLAIMING MULTILATERALISM

Current multilateral climate mechanisms are a mirror of a colonial era that has not ended that perpetuate exclusionary dynamics and leaving the international community behind. [Climate negotiations have systematically failed to deliver climate justice and undermined international law](#), from marginalizing vulnerable States, Indigenous Peoples, and civil society, to allowing the richest countries and the largest historical polluters to avoid legal obligations and accountability. The evident disconnection from local realities manifests in the absence of rural and community perspectives. Major polluters, particularly nations in the global North with a historic responsibility, have co-opted these processes, converting spaces that are supposedly "for us" into platforms that lack total coherence with our territorial experiences.

Spaces like COPs typically function as exclusionary commercial zones by default, to which every year, delegates, especially those from the Global South, Afrodescendant women, as well as LGBTQIAP+ communities, face significant monetary and discriminatory obstacles in obtaining visas to attend climate negotiations, even when formally accredited. High participation costs create insurmountable structural barriers for many of us, who must abandon our communities and families for weeks, assume redistributed care burdens, and face the frantic pace of negotiations that impact our bodies. This, together with the language barrier for many countries in the region, makes the participation and inclusion of our peoples a matter of public relations rather than meaningful participation.

We demand a radical transformation that ends a few countries holding the world hostage to particular interests and blocks ambition that responds to the urgency of the climate emergency. States must assume binding commitments to diversity, promoting the access and effective participation of women and diversities from Afro-descendant, Caribbean, Indigenous, and feminist backgrounds in national and international negotiation spaces. We demand the implementation of strict conflict-of-interest policies that expel representatives of polluting industries from official delegations and presidential teams.

Finally, we demand full compliance with the commitments made and ratified in the United Nations Framework Convention and the Paris Agreement, as recently stipulated by the resolution of the International Court of Justice and the Inter-American Court of Human Rights. This includes recognizing climate change as a universal existential risk, unequivocally caused by human activity. Member states have a duty to prevent it in accordance with human rights and with an intersectional approach.